

Vol. of this work is
ic in two editions, the
ponding in style of
ne two editions of
Author's life. Several
en received of Dr. H.
printing in England,
regrets to say, his
of sufficient to defray
the American edition.

this suggestion will
duce a Patronage, that
proceed in the publica
as fast as the copy is
land. Let it never be
ological Work in the
support in the mind
nerous people.

will be comprised in
besides the Memoirs
ered to subscribers
ome, in good sheep
ely lettered. Subscri
L. Neolin & Edmunds,
New-York—Custling
more-and Anderson &
gton City.

ward's View.

E. a few copies of "A
ry, Literature, and My
HINDOOS: including
ption of their Manes
and translations from
Works; in two volumes
Missionary at Seram
ion, carefully abridg
proved. Inquire of W
Bookseller, Philadelphi
owner of Market and
city; or at this Office
-tf.

R. SMETHER,
DENTIST,

TENTFULLY informs his
shes having occasion for
services, that he has re
residence on Pennsylv
the next house east of
Printing Office, on Lou
office of the Centre Mar
where he may be found
excepted, from 8 o'c
P. M.

DRUGS,
ines, Dye Stuffs,

DUCKWORTH has just
from New York and
fresh supply of Drugs,
Also, a general assortm
icles, viz.
Cane, and
Cloth, Teaz and other
and Razor Strops,
in jars and rolls,
d, Cologne Water,
ashing Balls,
lash Cards,
and Fine Teeth Combs,
and Coral Teeth Powders,
Miller's Cough Drops,
indicated for Consumption,
ess Spring Water, a fresh
-9t.

REMOVAL.

PH GIBSON has the hon
coming his friends, both in
and Georgetown, that he
his Grocery Store from
Washington City, on the
Avenue, adjoining the
Walter Jones, and near
Old Theatre, where he
and intends to keep a
ment of Groceries and
principally of the fol
d articles, viz.
Hyon, Young Hyon,
chong TEAS,
and Chocolate.
Lump, and Brown Sugar
Candy Brandy, (old and
do.
Gin, Common do.
Key, Jamaica Spirit,
ira, Lisbon, and Fenerice
do, Pepper, Starch, Ru
ue, Indigo,
w, Dips, and Spermaceti
w, White, and Brown So
ewise has on hand, and
for sale,
ing Paper, Cartridge do
ing do, of every kind
Leggers, Journals, Day
gram do, and all other
-9t.

To Let,

three-story BRICK
leaf's Point, adjoining
Commodore Hodgson's
is as pleasantly situat
city, commanding an ex
the Potomac, and with
residence for a large
ly. Spacious couch be
are attached to them, w
is a pump of excellen
be let separately or w
good tenant, the term
-tf.

PRINTING,

EVERY DESCRIPTION
NEATLY EXECUTED
THE COLUMBIAN OFFICE

RELIGION

SCIENCE

The Columbian Star.

The Warrior's name,
Though pealed and chimed on all the tongues of fame,

Sounds less harmonious to the grateful mind,
Than his who fashions and improves mankind...COLUMBIAD.

WASHINGTON CITY, SATURDAY MORNING, MAY 11, 1822.

[No. 13.]

THE COLUMBIAN STAR,
PUBLISHED EVERY SATURDAY,
BY ANDERSON & MEEHAN,
NORTH E STREET,
WASHINGTON CITY.

TERMS.—Three Dollars per annum,
able before the first of June; Four
dollars, if payment is deferred to a sub
sequent period.
Advertisements by the square, 50 cts.
every succeeding insertion, 25 cts.
Communications, and letters relating
to the COLUMBIAN STAR, must come to
publishers post paid. In every in
stance where this is not attended to by
respondents, the postage will be
charged to them.

THEOLOGICAL.

FROM THE SOUTHERN INTELLIGENCER.
LETTERS ON UNITARIANISM,
By Samuel Miller, D. D.
(Continued.)

Letter 7th is an impressive and
panded view of the MORAL IN
fluence of Unitarianism, in which
is brought fairly and fully to the
established by our Saviour—
their fruits ye shall know them.

Of its disingenuousness and du
plicity, the following extracts giv
ing evidence. It is found in
first of the author's objections
Unitarianism, viz.—its abettors
DISPOSITION TO DENY OR CONCEAL
THEIR RELIGIOUS OPINIONS."

more than sixteen hundred years
Jesus made this complaint con
cerning certain Unitarians of his day.—
"public," says he, "they use alluring
ourses, because of the common
sians, as they call those who wear
Christian name in general; and to
se them to come often, they pretend
reach like us; and complain, that
ough their doctrine be the same as
we, we abstain from their communion,
call them heretics. When they
seduced away from the faith by their
ates, and made them willing to com
with them, they begin to open their
eyes."

then Arius, the Father of the Ari
arose, and began to propagate his
ions, he acted a similar part. Find
that these opinions gave offence,
were about to become matter of
scrutiny, he professed a willing
to receive the popular language
erning them, and wished to have it
ved that he differed but little from
body of the church. Much time
ingenuity were employed by the
ail which tried him, in attempting
ag him from his lurking places, and
start from him an explanation of his
s. Nor was their purpose accom
ed at last without extreme difficul
ty.

or has it been otherwise in later
s. Dr. Priestley declared, a few
ago, that there were great num
bers of persons in the Church of En
d, even among the clergy, who
he privately held Unitarian
ions, did not scruple in public to
ntenance "a mode of worship,
ch, if they were questioned about
they would not deny to be, accord
to their own principles, idolatrous
blasphemous!" If Newton
he were Unitarians, they acted, as I
hinted in a former letter, the same
worthy part. And, if I have not been
informed, there is too much reason
believe that there are a few persons
similar character, at this time, in
established Church of Scotland.

The history of American Unitarian
ism remarkably accords with these
sing facts. The course of conduct
used by the Unitarian clergy in Mas
sachusetts, for a number of years, was
fectly in character for disciples of the
distinguished heretics already mention
ed. Strong suspicions that they were
ndly, if not devoted, to the Unitari
an system, were entertained for a con
siderable time, before direct proof of
fact could be fastened upon them.
arges to that amount were frequently
d; but by most of them repelled, as
kind, and even slanderous. They ap
peared anxious to have it believed that
y did not differ materially from the
odox around them. And it was
until a publication, made by one of
own friends, beyond the Atlantic,
republicated and circulated in this
ntry, had grievously offended them,
effectually disclosed their views,
any considerable number of them
sented to take the name of Unitari
an. And even now, if I mistake not,
le they own the general name, they
most of them, extremely reserved
communicating their opinions in de
cisions, but some of their own peo
ple are entirely uncertain what they be
lieve concerning some of the fundamen
tal doctrines of Christianity.

ay, I have not only observed a strik
ing reserve among Unitarians, as to the
closure of their sentiments, which I
never able to reconcile with correct
principles; but I have also observed,
ing many of them, another practice,

still more evidently, as it appears to me,
unfair and criminal. I refer to the prac
tice complained of by Dr. Wardlaw, in
his able reply to Mr. Yates, and noticed
by others, as indulged by Unitarian po
lemics. When they feel pressed by a
text or an argument which bears hard
on the Socinian hypothesis, they take
refuge in Arianism, and endeavour to
maintain that the difficulty vanishes, on
the plan of the pre-existence and super
angelic nature of Christ, as held by
Arians. On the contrary, when pressed
by a passage of scripture, or a considera
tion, which wears an aspect unfavour
able to Arianism, they can, with equal
dexterity, avail themselves of the So
cinian doctrine, and argue with the low
est Humanitarian. Is this change of ar
mour and of colours, characteristic of
the Christian soldier, or of a warrior of
the kingdom of light, or the king
dom of darkness?

To what, I ask, is the fact to be as
cribed? I leave it with you, my Chris
tian brethren, to solve the question. I
will only say, that I can think of no pos
sible reason for it, but such as must
stamp the character of deep corruption
upon the Unitarian cause.

His next objection to Unitarian
ism is its tendency to produce IN
DIFFERENCE TO TRUTH:

Let me see, then, what are the facts.
Dr. Samuel Clarke was a high Arian, or
Semi-Arian. He professed to believe in
the Divinity of Christ, in a derived and
qualified sense. Dr. Price was an Ari
an, of the common stamp, who taught
that Christ was the most exalted of all
creatures. Socinus made a still lower
estimate of the character of the Saviour:
he supposed him to have been a mere
man, but miraculously conceived, and
taken up into heaven, to be instructed in
the divine will; and that, being endow
ed with special authority and dignity, he
ought to be worshipped. Dr. Priestley,
as you have seen, went lower still. He
supposed that Christ was a mere man,
born like other men, fallible and peccab
le. With Dr. Priestley, Mr. Belsham
substantially agrees. Mr. Canning, of
Boston, is said to be an Arian; yet he
says, that he considers it as "no crime
to believe with Mr. Belsham;" that is,
to consider Christ as a mere fallible and
peccable man.* And Professor Stewart,
of Andover, tells us that, if he is cor
rectly informed, "there are scarcely
any of the younger preachers of Unitari
an sentiments, in New England, who
are not simple Humanitarians;"† in
other words, who do not in the main
agree with Dr. Priestley and Mr. Bel
sham. Yet, when you come to hear
Unitarians of these different classes
speak of each other, it is in terms which
indicate all that degree of harmony
which is necessary to ecclesiastical com
munion. They claim each other as bre
thren. They make a common cause
when attacked. They recommend each
other's writings; not, indeed, always
with an explicit declaration that they
approve of every thing in them; but in
a way which an Orthodox man would
be shocked at doing, concerning any
books of which he did not, in substance,
approve. When the lowest Humanitari
an attempts to make a list of those
distinguished men from whose charac
ter he hopes to derive countenance, he
confidently quotes Arians and even Se
mi-Arians as on his side. And when the
highest Semi-Arian makes out a cor
responding list, he quotes, without scrup
le, the most lax Priestleyan, or Belsha
mite, as his Unitarian brother! Can men
who act thus, reasonably complain, if a
discerning public consider them as all
alike, and as having no attachment what
ever to truth?

A third objection is, that,
It is totally and irreconcilably hostile
to the exercises of vital and experimen
tal piety.

His fourth objection is thus ex
pressed:

I no where find that cloud of wit
nesses to its consolation in a dying hour,
which in all ages have been furnished
by the Orthodox system.

I can aver, with unwavering con
fidence, that I have never known the
system of the Orthodox to fail any one,
in that interesting hour which tries the
hopes of men. That is, I have never
known any one who had cordially em
braced the system of redemption through
the blood of Christ, who had built all his
confidence on the atoning sacrifice and
perfect righteousness of a Divine Rede
emer, and who had long cherished the
hope that he should finally receive eter
nal life, as the purchase of the Saviour's
blood, and the gift of his hands—I have
never known such a man, when he came
to die, fearful that his ground was not
firm enough to support him, and dispos
ed to abandon it for something which
promised to be more adequate to his
wants. I have known some such, in
deed, fearful lest they might have de
ceived themselves as to their own per
sonal character; lest they might not
have really been building on the Sa
viour, but on something else. In short,
of the great foundation of their hope
itself, they had no apprehension, but
only whether they were resting upon it.
But never did I see or hear a man who,
in those trying circumstances, began to
think that he had made too high an es
timate of himself, and another practice,

mate of Christ, or who regretted that he
had relied upon Him so much, or laid so
much stress upon his atonement and his
righteousness. On the contrary, no
one, I will venture to say, ever knew a
votary of Orthodoxy, who did not meet
death with joy and triumph, just in pro
portion to the degree in which he was
assured, that he was really and practi
cally a believer in Christ. And O! how
often have I seen such leave the world
in the most joyful and triumphant man
ner! and close the scene, by crying out,
with their expiring breath, *Lord Je
sus, receive my spirit!*

Can the same be said with truth of
Unitarians and their system? It most
assuredly cannot. I have known many,
very many, who felt confident and sat
isfied with that system in the days of their
health, but who, when death approach
ed, renounced it, as affording to the soul
no foundation of hope. Then, when they
took a retrospect of all the sins and
short comings of their lives, they began
to see that, without a better righteous
ness than their own, they could never
appear before a holy God in peace.—
They have, accordingly, abandoned—
wholly abandoned, their old ground;
and felt constrained to fall at the feet of
Immanuel, and to exclaim, humbled and
adoring, with Thomas, "My Lord, and
my God!" And, even among those who
did not thus renounce their old creed,
but died fondly cleaving to it; the ut
most that I have ever heard of, as mani
fested by them, on the approach of
death, was a certain philosophic calm
ness.

The author's 5th objection to
the scheme he opposes, is, its be
ing

Decisively and necessarily unfriendly
to the Spirit of Missions.

Have Unitarians ever fitted out a mis
sion to the heathen? I have never heard
of it. They have often had, at dif
ferent periods, in the course of their his
tory, great wealth, talents, and enter
prise, at their command. But have any
of these ever been, in good earnest, em
ployed in imparting a knowledge of
Christianity to the poor, the ignorant,
the depressed, and the friendless? They
have, indeed, it must be confessed, in
former times, made great exertions, and
incurred large expenditures, for propa
gating their opinions; and they are still
doing the same. But in what manner?
By going out, as other denominations
have done, into the highways and hedges,
and endeavouring to bring into the
Gospel feast, the maimed, the lame, the
halt, and the blind? Have they direct
ed their exertions to the children of
want and sorrow, and made the chosen
objects of their evangelical labours
those who had none to help them? No;
they have always been remarkable for
sending their missionaries and their
books, to the most polished and popu
lar places; to the upper classes of so
ciety; to the rich and literary; to those
who already enjoyed the gospel, and
stood in no need of their instruction.—
So it has ever been, with so little ex
ception, as not to impair, in the least de
gree, the force of the general assertion;
and so it continues to be to the present
hour.

This representation is confirmed by
Mr. Robinson, an English Unitarian, of
great talents, and of extensive informa
tion. "It is remarkable," says he,
"That Socinianism has never been in
fashion with the illiterate; for in regard
to the Polish Churches, the ministers,
and the far greater part of the mem
bers, were either noblemen, or eminent
scholars, or both." Again; "it is re
markable that Socinians seldom address
their peculiar sentiments to the popu
lace, but generally to gentlemen of
eminent learning and abilities. Though
this is inconsistent with that profession
of the simplicity of revelation, which
they so commonly treat of in all their
accounts of the Gospel, as it was writ
ten by the Evangelists; yet it is perfect
ly agreeable to that philosophical, scienti
fic mode of expounding it, which they
have thought proper to adopt, and
which will probably always put it out of
the power of man to render Socinianism
popular."²⁴

Are these facts? Then there is as
suredly something false and rotten in the
system to which they belong. That
mode of interpreting and exhibiting the
religion of Jesus Christ which cannot
be adapted to the capacities of the poor,
the ignorant, and, in general, to the
lowest classes of society; that system,
calling itself Christianity, which is ever
found to flourish most among the rich,
the splendid, and the luxurious; and to
languish when attempted to be propa
gated in the humbler walks of life; that
system which, indeed, none but the
ranks in some degree literary, can un
derstand or relish; that system, in fine,
which takes away almost the whole of
the motives which the Orthodox feel for
endeavouring to send the glad tidings
of salvation to the ends of the earth,
cannot, I will venture to say, be the sys
tem which is found in the Gospel of the
grace of God.—"The poor have the Gos
pel preached unto them."²⁵

One more insurmountable ob
jection to the Unitarian system is, that,

INFIDELS every where prefer this sys
tem to any other that bears the Christian
name.

I have been credibly informed of re
peated instances of this kind in refer
ence to the Rev. Mr. Channing's ser
mon, preached and published in Balti
more. Unitarians consider this fact as
a most potent argument in favour of
their creed; as an argument, that it is so
rational, and so strongly commends it
self to common sense, that even infidels
bow to its authority. But is it not a
much more direct and powerful proof
of something very different; viz. that
Unitarianism and Infidelity are so closely
allied, that he who embraces the one,
has really no good reason for objecting
to the other? This, I have no doubt,
is the real ground of the fact in question.

Dr. Priestley seems to have been very
much of this opinion; for, in writing to
a Unitarian friend, concerning a gen
tleman who had been commonly reput
ed a Deist, he observes—"He is gener
ally considered as an unbeliever; if so,
however, he cannot be far from us; and I
hope in the way to be not only almost,
but altogether what we are."

So Infidels themselves view the mat
ter. They have little objection to the
prevailing forms of Unitarianism; not
because they are willing to approximate
to real Christianity; but because they
see something, under the name of Chris
tianity, nearly approaching to them.

The editors of the French En
cyclopedie, under the article *Unitari
ans*, express themselves thus:

"The Unitarians have always been
regarded as Christian divines, who had
only broken and torn off a few branch
es of the tree, but who still held to the
trunk; whereas they ought to have
been considered as a sect of philoso
phers, who not willing to give too vio
lent a shock to the worship and opinions,
true or false, which were then received,
did not choose openly to avow pure De
ism, and reject formally, and without re
serve, every kind of revelation; but who
were continually doing with respect to
the Old and New Testament, what
Epicurus did with respect to the gods:
admitting them verbally, but destroying
them really. In fact, the Unitarians re
ceived only those parts of scripture,
which they found conformable to the
natural dictates of reason, and which
served to support and confirm the sys
tems which they had embraced. A man
becomes a Protestant. Soon perceiving
the inconsistency of the principles
which characterize Protestantism, he ap
plies to Socinianism for a solution of his
doubts and difficulties; and he becomes
a Socinian. From Socinianism to Deism
there is but an imperceptible shade, and
a single step to take—and he takes it."

In coincidence with this resolution, it
cannot be denied, that the transitions
from Unitarianism to open infidelity;
the instances in which the single short
step, just referred to, has been taken,
have been numerous in Great Britain,
and in the United States, as well as on
the continent of Europe.

Nor is a fact, the counterpart of that
which I have just stated, the less striking.
It is the fact that Deists are peculiarly apt
to unite in plans and worship with Uni
tarians. Accordingly, it is, I believe,
notorious, that, in all those places, in our
middle and southern states, in which
Unitarian congregations have been or
ganized, within a few years past, a num
ber of Deists have joined them, and be
come attendants on their worship; and
that without any change of opinion.—
They have alleged, that, in such places
of public worship, they seldom or never
heard any thing that wounded their feel
ings, or interfered with their principles,
and that they were fond of the good
moral lectures which they commonly
heard from the preachers. They have
remarked, indeed, that a few of the
clergymen who ministered to these con
gregations, (as for example, now and
then an Arian who came along) were a
little more serious, and disposed to
make rather more of the Scriptures,
and of Christ, than the other Unitarian
preachers were wont to do; and this
they could wish were otherwise. But,
then, they have remarked, at the same
time, that as the highest Arians, and the
lowest Socinians, appeared to regard
each other with entire complacency,
and evidently made a common cause;
and as the most serious of them were
infinitely less revolting than the Ortho
dox, they have, in general, felt very com
fortably at home among them. Some
who attend at Unitarian places of wor
ship, upon principles, and with feelings
of this kind, I personally know; of
others I have heard, and have no doubt
they are numerous.

If the foregoing objections be well
founded; if Unitarianism be averse to a
candid avowal of its own principles; if
it be chargeable with a characteristic in
difference to truth; if it be hostile to the
exercises of vital piety; if it strik
ingly fail of yielding support and con
solation in death; if it be peculiarly de
ficient with respect to the spirit of mis
sions; and, finally, if it be nearly allied
to Deism, and be universally preferred
by Deists, to any other system which
bears the Christian name; need we fur
ther testimony that it is not the religion
of Jesus Christ, but another Gospel?

(To be continued.)

MISSIONARY.

FOREIGN.

Extracts from the Journal of Dr. J. D.
Price, kept during his passage from
Salem, (Massachusetts,) to Calcutta,
commenced Sunday, 27th May, 1821:

(Continued.)

June 19th.—We arrived last
evening in the latitude of the
Cape de Verd Islands, and not be
ing certain of our longitude, the
captain and supercargo concluded
it unsafe to proceed in the dark
for fear of rocks; therefore, about
8 in the evening they wore the
ship round, until her head pointed
to the north; and in this retro
grade state we continued till 4 this
morning. We did not lose more
than 14 or 15 miles, as the sails
were all taken in except enough
to keep her steady; and the mil
len top-sail was thrown back so as
to check her going ahead, even at
a moderate rate.—Our head has
been towards home, but we were
all impatient to turn our backs
again—as the wind was very good,
and fair.

We passed the Northern Is
lands without seeing them; and
we now felt it safe to proceed.

June 22d.—The influence of the
vertical sun is very powerful. I
have suffered much for a day or
two by it; and I sometimes feel
as though my head was going to
burst, through the great pressure
of blood, attracted, no doubt, by
this powerful luminary.

Since the beginning of time, the
wind I presume, has been blowing
here in one direction—yet the
sea is by no means rough. Com
paring it, it is as smooth as a mill
pond.

June 23d.—The first squall we
have experienced, came on us to
day. Oh how pleasant to have God
a very present help in time of
trouble!

Sunday, June 24th.—This day
has appeared to me more like a
Sabbath than any hitherto since
leaving the American shore. We
had worship twice on deck—all
hands attended in the afternoon,
and were suffered to sit during
the sermon and singing; some
appeared quite attentive. Oh! that
it might please the Sovereign Rul
er of all things, to impress deep
ly the minds of each, and bring
them to see their lost state by na
ture, and the preciousness of the
gospel provision.

June 26th.—In the evening, fin
ished reading the life of the Rev.
Dr. Buchanan. What a steady
purpose; directed by that heav
en-born Charity which suffereth long
and is kind—envieth not—seeketh
not her own—vaunteth not—is not
puffed up—rejoices not in iniquity
—but in the progress of truth!—
How opposed and persecuted by
selfish men, even while staking
his life and property for the good
of his fellow-immortals—and final
ly, how much was accomplished
by his patient enduring to the end!

Sunday, July 1st.—The weath
er rather cloudy—the wind ap
parently fixed for the South-East
Trade. Worship at 10 o'clock;
text Isa. iii. 10, 11. When nearly
through our sermon, a black cloud
appeared on our lee, came up ve
ry fast, and obliged us to break off
abruptly and retire—while it pour
ed its contents in torrents on our
decks. All the afternoon it prov
ed wet and disagreeable, of course
no service.

In the evening, at 7, all hands
assembled, and were solemn and
attentive—while I addressed them
from Heb. ii. 3.—The power of
the Holy Ghost appeared to ac
company, in some good degree,
the words spoken. From this
source, and this alone, we expect
a blessing on our feeble exertions.

July 2d.—We have now no
doubt that the trade winds have
regularly set in from the south.
Meeting southerly winds so early,
will, in all probability, lengthen
our passage many days. But we
feel happy in committing all to
Him, who holds the winds in his
fist—and will surely take care that
we have them just right.

July 4th.—This morning we

expect our friends at home, when
they awake, will all feel more or
less, sentiments of grateful hila
rity. As for us, we cannot but join
in grateful acknowledgments, in
memory of the blessings already
enjoyed—though in all probability
never more to taste them.

In our dinner, as well as in our
conversation and thoughts, we com
memorate with them the anniver
sary of American liberty.

July 5th.—We have been for
several days just off the coast of
Africa—abreast of Sierra Leone,
Cape Shilling, Sherbro, &c., dis
tant only about 400 or 500 miles.
Land we have not seen since we
left America; but we can readily
fancy it just beyond our horizon,
and say, in this direction is the
English colony—and just here our
own, and between them the grave
of poor Bacon, and his unfortunate
companions.

Sunday, July 8th.—The wind
is rather high to be heard—preach
ed in the morning from Isa. 45.
"Wo to him that striveth with his
Maker." Some solemnity, but
much interruption.

In the afternoon, I endeavoured
to instruct my little audience in
the duties of the Sabbath from Isa.
58. They appeared very atten
tive; and I think they may profit
in future by the remarks made.

July 9th.—We crossed the line
last night.

July 10th.—We cannot avoid
the feeling that we have now cross
ed the line of separation from our
beloved friends and country. A
different sky, to be sure, is all that
disagrees with our last week's pros
pect; but this is sufficient (as it
is all the prospect we have to excite
this feeling).

July 11th.—We are now about
in the latitude of Cape St. Roque,
and we begin to feel ourselves
quite near the coast of S. America.
I have settled myself down to stud
ying Hebrew in the morning,
copying my medical notes in the
afternoon, and reading Josephus
in the evening.

Sunday, July 15th.—At 1 o'clock,
collected the men under the long
boat; and with a little wetting,
was enabled to get through the service
tolerably well. Text, 2 Pet. i.
10.

In the evening was requested
by one of the men to address the
watch below, who would give up
their sleep for the sake of having
worship. The Lord be praised
for this beginning—May His Spir
it have begun a work in some
of their hearts! Preached from
Matthew xi. 28—30. After the
service, spent some time in sing
ing with them.

July 17th.—In the evening paid
a second visit to the watch below,
sung a few tunes out of their sing
ing book; conversed on indifferent
subjects; and finally, proposed
reading to them the Pilgrim's Pro
gress. They all cheerfully assent
ed, and I commenced this interest
ing allegory; not without a strong
hope in God of its being blessed
to some of them.

The cook seems especially anx
ious to improve himself in reading,
writing, &c. and it is my sincere
prayer, that for heavenly wisdom
he may have a relish given him.
He often speaks of the mission
aries Scudder, Woodward, &c.
with whom he obtained some ac
quaintance at Calcutta.—The con
verted crew he was intimate with.

July 18th.—It is more than 50
days since we left our native shore,
during which time nothing but
fluctuating waves have supported
the visual ray on every side. What
then were the sensations with which
we heard the cry of *Land! Land!*
and with which our eager gaze
was fastened on the distant Terra
Firma,—can be justly estimated
only by experience. We and our
latitude, and were expected to
fall in with the place in a few
we feared no danger. I also for
Island of Trinidad, or thence to the
Vas Rocks, 20° S. 26° West, Col
umbia.

July 21st.—The wind is
weather moderately cool, (as for
what like October at home.) Every
thing comfortable and pleas
ant around, makes us almost for
get the enjoyments of our life—
the discouragements abroad—and

* Lib. III. Chap. 15.

* See his Letter to Mr. Thacher,
† Letter to Mr. Channing, p. 192.

* Ecclesiastical Researches, p. 604, 605,
623.

* See History of American Unitarian
ism.

the length of time we have already been out. Again I paid a visit to the men's cabin, and with much delight heard the voice of one of them going on with the story of the Pilgrim. I read for an hour, then sang and prayed with them.

Oh that our God would indeed come—and show his power and mercy in the midst of our little company!

Sunday, July 22d.—Worship twice on deck, without any interruption except in the morning, caused by the captain's taking an observation for longitude. In the evening read the Pilgrim to the other watch below.

I cannot but indulge a hope, that the Holy Spirit will descend, with heavenly influences from above, to crown our feeble efforts with rich success!

I seldom have preached to more attentive auditories, taking all circumstances into consideration;—one or two join in the singing on deck, and all appear much pleased with my coming below.

July 25th.—Read the Pilgrim in the evening to the starboard watch; brought up the history of Christian to the burning of Faithful. This is perhaps to be my end. O may I always remember Him who hath said—Be thou faithful unto death, and I will give thee a crown of life!

Sunday, July 29th.—A squall prevented our commencing at 10 the public service of the sanctuary—began at half-past ten, but were interrupted twice. Prevented again at 2, we commenced at 3; and retreating to the leeward side of the long boat, got through pretty well.

July 30th.—In the evening read the Pilgrim to the men, and sung and prayed.

[To be continued.]

AMERICAN BAPTIST MISSION TO INDIA.

Letter from the Rev. A. Judson, Jr. to the Rev. Dr. Baldwin, dated—Rangoon, August 9, 1821.

REV. AND DEAR SIR,

I wrote you the 24th of last month, and my only object in addressing you again so soon, is to inform you of Mrs. Judson's intended departure for America, and to transmit you a copy of my letter to the Corresponding Secretary, which will give you a full view of the case.

Rangoon, August 9, 1821.

REV. AND DEAR SIR,

The crisis which I have long endeavoured to avert, has at length arrived; and I find myself under the most distressing necessity of giving my consent to Mrs. Judson's departure for America.

When we were in Bengal last year, we received the following documents; the first from Mrs. Judson's attending physician, and the other from the brethren of the Serampore mission:

"Mrs. Judson's case seems to me a chronic affection of the liver. The probable result of her return to Rangoon in her present state, would be a return of all the symptoms with the hot weather.—Under her present circumstances, therefore, I have no hesitation in recommending a voyage to America, which will, in all human probability, completely restore her health, and enable her, under God's blessing, to return quite renovated to her scene of labour and usefulness. Yours sincerely,
W. CHALMERS."

"DEAR BROTHER JUDSON,

We have perused Dr. Chalmers' note, and cannot but deeply sympathize with you and dear sister Judson, in your distressing circumstances. On carefully weighing the case, we are decidedly of opinion, that your duty to Mrs. Judson, to yourself, and to the cause of God, requires you to follow his advice, and to take steps for Mrs. Judson's immediate return to America, if this be practicable, in the hope of her health being restored, and her usefulness continued to the cause of God. Were the case our own, this is the course we should feel it our duty to pursue, and which we have indeed pursued in various instances.

Should any pecuniary aid be necessary, to enable you to take this course without delay, we will cheerfully meet your wishes, not doubting but that in so doing, we shall meet the fullest wishes of the Baptist Convention.

We are, very dear brother,
Most affectionately yours,
W. CARR,
J. MARSHMAN."

the receding the tenor of with documents, our reluctance the at the course recommended, And us to catch at the partial splendor given us by another eminent physician, whom we subsequently consulted, and to depart from the decision of our better judgment; and we accordingly returned to make the more trial in Rangoon.

The event has accorded with the prediction of Dr. Chalmers.

For a few months, the mercurial remedies which he prescribed to Mrs. Judson, kept the disorder in abeyance; but they now begin to lose all their efficacy; and scarcely are the effects of one salivation suffered to subside, when she is obliged to have recourse to another. The pain in her side is almost incessant, and begins to be attended with those alarming symptoms which forced us to Bengal last year.

In these circumstances, I feel that there is no alternative; and I acquiesce in the present measure, however painful to our feelings, under the full conviction, that it is absolutely necessary, in order to avert a more painful separation, which might otherwise be realized in the course of a very few months—a separation, final, and precluding all further hope in this world.

Being entirely alone, I do not feel authorized to make any special appropriation of mission money, especially, as I do not know what the expense of passages will be.—But I cheerfully refer this subject to the decision of the Board. We hope that one, at least, of the passages may be procured at a small expense, perhaps gratis, particularly as we hear that the Benjamin Rush is now in Bengal.

Whatever money Mrs. Judson may need in America, I beg may be paid to her order on the Treasurer; and all such money I shall pass to the credit of the Board, and deduct from my usual allowance, in the same manner as money taken up of the agents of the Board in Bengal. I have made such arrangements as will prevent the necessity of burdening the Board with any additional expense on this occasion, except that of passages at sea; and for this, my only apology must be, the extreme necessity of the case.

Finally, I beg leave to recommend Mrs. Judson to the kindness of the friends and patrons of the Mission, as one who has faithfully laboured many years in their service; and whose sole object in visiting her country once more, is to recover her health and strength, that she may devote the remainder of her days to the promotion of the Redeemer's cause among the perishing Burmans.

Letter from the Rev. Mr. Judson to the Rev. Mr. Sharp—dated Rangoon, September 17, 1821.

REV. AND DEAR SIR,

Your kind and affectionate letter of October, 1820, I have perused several times, with much satisfaction. The sources of encouragement, and motives to perseverance, which you suggest, are such as I desire to keep ever in view. But our feelings are not always in unison with the dictates of reason; and the assurance of faith; and I am sometimes quite disheartened in view of the difficulties with which I am surrounded. Opposition to the truth daily grows more determined and violent; the struggle between light and darkness is great; and though I am sure that God will bring forth judgment to victory, I think it probable, that I shall not witness the triumph during my life time. I hope, however, to keep some footing in the country, and carry forward the translation of the scriptures, as you suggest; but as I am almost cut off from all opportunities and means of communicating the truth, I have no reason to hope that many conversions will, at present, be effected. The decided intolerance of government, and the bitter spirit which is rapidly gaining ground among all classes of people, have occasioned the zeal to be quite deserted, and have even deterred most of the disciples from attending worship on Lord's day. The particular circumstance which has manifested the intolerant spirit of government, is a new accusation and arraignment of Mung Shwa-gong. By what particular means he obtained acquittal, I have not yet ascertained. It is said, that he accompanied his chief to Shwa-da-gong, as is the custom among the common people, though he performed no act of worship there.

If I had sufficient property, I should think of another visit to Ava; but a thousand rupees of mission money is too much to be thrown away on an improbability. I have some idea, that in a year's residence at court, I should find some influential person, who would procure me favourable access to the presence of the emperor. Unless some word or look can be obtained from his majesty, it seems morally impossible, that any thing can be done in this country. It is true, that by the operation of the Spirit of God, multitudes can be converted, where the means are used; but at present, no one dares to come near me; and for me to go out into the streets and bazaars, and pagodas, and proclaim a proscribed religion, would be the height of madness.

I suppose I feel more disheartened just at present, in consequence of being entirely alone, as I have been since Mrs. Judson's departure,

with not a single person in the whole place who can give me a word of advice or encouragement. But I sometimes derive comfort from a higher source, and feel happy in committing this forlorn hope into the hands of the great Captain of our salvation, who is able to keep those who are persecuted, from being forsaken, and those who are cast down, from being destroyed.

Letter from Mrs. Judson to the Rev. Dr. Baldwin—dated Calcutta, December 8, 1821.

REV. AND DEAR SIR,

I left Rangoon last August, and arrived in Calcutta on the twenty-second of September. My disorder gained ground so rapidly, that nothing but a voyage to sea, and the benefit of a cold climate, presented the least hope of life. You will readily imagine that nothing but the prospect of a final separation, would have induced us to decide on this measure, under circumstances so trying as those in which we were placed. But duty to our God, to ourselves, to the Board of Missions, and to the perishing Burmans, compelled us to adopt this course of procedure, though agonizing to all the natural feelings of our hearts. On my arrival in Calcutta, inquiries were immediately made, relative to a voyage to America. But to my great disappointment, I found most of the American captains far from being disposed to take passengers, on account of having their cargoes engaged to the extent of the tonnage of their vessels. One captain, however, offered to give me a passage for fifteen hundred rupees, but I could not think of causing the Board so great an expense. In mentioning my circumstances to Mrs. Thomson, (lady of the Rev. Mr. Thomson, chaplain,) she suggested the advantages of a voyage to England, on account of the superior accommodations, medical advice, and female passengers, in English ships. A pious captain of a ship bound to England, was then residing in her family; with him she consulted, and they made arrangements for my passage for five hundred rupees, provided I went in a cabin with three children, who were going to England. As my only object in going to sea is restoration of health, I did not hesitate to secure a passage, though I should have rejoiced (since I must take a long voyage) to have gone direct to America. The father of the children has since arrived in Calcutta, and has very kindly offered to pay the whole price of the cabin, (which is four thousand rupees,) which will enable me to go to England, free of expense to the Board. If the pain in my side is entirely removed, while on my passage to Europe, I shall return to India in the same ship, and proceed immediately to Rangoon.—But if not, I shall go over to America, and spend one winter in my dear native country. As ardently as I want to see my beloved friends in America, I cannot prevail upon myself to be any longer from Rangoon than is absolutely necessary for the preservation of my life. I have had a severe struggle relative to my immediate return to Rangoon, instead of going to England. But I did not venture to go contrary to the convictions of reason, to the opinion of an eminent and skillful physician, and the repeated injunctions of Mr. Judson. Relative to the Rangoon mission, I presume Mr. Judson has given you all the information. But perhaps I have received letters of a later date, and may be able to communicate something of which you may not have heard. My last from Rangoon was dated October 26. Mung Shwa-gong had been accused before the viceroy, and had disappeared. Mr. Judson had felt much anxiety and distress on his account, fearing he had done something in the way of retraction, which prevented his visiting him. But in a fortnight, he was agreeably surprised at seeing him enter. Mung Shwa-gong informed Mr. Judson, that having been accused, he thought it the wisest way to keep out of sight; that he had put all his family on board a boat, and was going up the country among the sect of heretics with whom he once associated, and had now come to take leave, obtain tracts, gospels, &c. Mr. Judson furnished him with what was necessary, and bid him God-speed. He will, no doubt, do much good among that class of people; for it is impossible for him to be any time with his friends, without conversing on the subject of religion. Mung Ing had returned, as steadfast and as much devoted to the cause as ever. He, with Mung Shwa-ba, spends every evening in reading the scriptures, and finding the places where the apostles preached, on a map which Mr. Judson has made for them. Another Burman has been baptized, who gives decided evidence of being a true Christian. Have we not, my dear Sir, every reason to trust in God

in future, when we see what He has done in Rangoon. Could you see at once the difficulties in the way of the conversion of the Burmans, the grace of God would appear ten times as conspicuous as it now does. When we hardly ventured to hope that we should ever see a truly converted Burman; how great is our joy to see a little church rise up in the midst of that wilderness, consisting of thirteen converted Burmans!

Extract of a letter from the Rev. Mr. Colman to the Rev. Mr. Sharp, dated—Chittagong, October 29, 1821.

REV. AND DEAR SIR,

Although I have nothing interesting to communicate, yet I feel unwilling to miss the excellent opportunity of sending you a few lines by Mrs. Judson.

My two last informed you of the blessing which has attended the weak attempt at this place. We expect in a fortnight to remove to Cox's Bazar. The materials for our house are nearly collected, and I anticipate with much pleasure the time when I shall be again surrounded by those whose language is somewhat familiar to me. Our object here is understood and approved by government. Those who are at the head of affairs in this district, have expressed their approbation of our proceedings, and their willingness to afford us assistance. Cox's Bazar also has become an important place in their estimation; and it will, most likely, in a few years, be made the station of a port collector. It has long been resorted to by Burman boats, that trade to various parts of Bengal; and it is already the great market town of Arrakan. In that important portion of the Burman empire, a missionary would not be permitted to reside. It was conquered only forty years ago, and is still watched with jealousy by the government at Ava. Nor would any thing excite its suspicions more, than to see a foreigner cross the Gnat, and settle in this newly subjugated country. But its inhabitants can be made acquainted with the gospel from Cox's Bazar. When they visit that place on business, they may obtain some knowledge of Jesus, they may take tracts to their homes, and thus the kingdom of our Lord may be silently and imperceptibly built up under the despotic and intolerant government of Burmah.

We are still in suspense as it respects the opinion of the Board relative to the attempt here. But we feel a growing conviction, that we are in the path of duty, and that the Lord designs to bless the feeble beginning which has been made. We are encouraged to persevere by the friendly disposition which the supreme government of British India manifests towards our object, and by the kind but unexpected suggestions and assistance of those who preside in this district. Affairs at Rangoon also continue to wear an unpromising aspect. A few days since I received a letter from brother Judson. After remarking on the severe trial of parting with Mrs. Judson, he says, "I wish you and Mrs. Colman were here, and yet I know not in conscience what I can say to urge your return. The prospect here grows darker, opposition more violent, and the government more intolerant. Mung Shwa-gong has been again summoned before the chief of his village, and narrowly escaped the confiscation of his property and imprisonment, which had been determined on by his persecutors. How he escaped, I hardly know. I understood at first, that he had conciliated them by soft and prudent answers; but I have been since informed, that he accompanied his chief to Shwa-da-gong, though without performing any act of worship. I am inclined to think that the latter account is correct, because he stays away, as if he thought he had done something which I should not approve. The zeal which I had open for four months, is now quite deserted; and very few of the disciples attend worship on the Lord's days. In such circumstances, what is to be done? I sometimes think of Chittagong; but yet feel unwilling to relinquish all footing in this country, as long as the least hope remains."

On the receipt of this letter, I thought it best to make inquiries relative to the practicability of brother Judson's gaining admission here, in case he should finally be compelled to leave Rangoon; and have much satisfaction in saying that there is scarcely a doubt, but that he would succeed.

Let me entreat you to favour me with a letter on the receipt of this. Write me freely and fully, and above all things, pray that we may be instrumental of good to the perishing heathen, and may be faithful unto death.

* It was expected she would sail direct for America.
† The great pagoda.

BRITISH INDIA.

Benares.—The Rev. Mr. Adams, the Society's missionary at this city, informs the Directors, by a letter dated the 20th of August, 1821, that a tract that he had written on the Ten Commandments, in Hindee, has been printed by the brethren at Calcutta, and he expects soon to put it into circulation. The design (he says) of this tract is to explain and enforce the great duties of morality—to produce correct views of human depravity, and its consequences, in the minds of the heathen, and to lead them to Jesus the only Saviour.

Mr. A. is now engaged in making selections from the Scriptures, in Hindee, for school-books, and for general distribution. He has lately commenced a school for native children, into which he designs to introduce the reading of the Scriptures, and he continues to preach on Sabbath and Wednesday evenings to a few European soldiers at his own house, and not without some encouragement.

He observes that the late hot season was one of the most trying that any of the residents in India remember to have experienced, and the mortality which accompanied it is truly awful. The number of those who perished in Benares alone, from fevers and cholera morbus, in all probability amount to several thousands.

SOUTH AFRICA.

THE PAARL.

Extract of a letter from the Rev. Evan Evans, Missionary at this place; dated Sept. 12, 1821.

"The attendance on the means of grace continues to increase. The number of hearers in the village and vicinity amounts on an average to about 1100 whites and 1200 blacks; in fact there are few now to be found who have not attended several times. Last year a very neat chapel was built in the wagon-maker's valley, which will contain upwards of 300 hearers. There are, it appears, about 5000 heathen in the Paarl and its vicinity. There are 175 slaves and free blacks on the school list; but as many of them are obliged to come only in turn, the attendance in general is from 40 to 80. Most of them are learning the catechism and hymns. Several can repeat the whole Epistle to Ephesians. It is encouraging to see that so many, both of the children and adults, are indefatigable in their exertions, and it is hoped that many others will follow their good example.

Mr. Evans said, "the week before last I spent a few days with the Rev. Dr. Philip at Cape Town. I was exceedingly rejoiced to see that they have commenced building the chapel. His labours have been very much blessed there.—It is delightful to see the respectable congregation which attends. On a Sabbath evening the place is crowded, and I have no doubt that when the chapel is finished, the attendance will be thrice as numerous. It is very pleasing to observe the improvement which has taken place in Cape Town during the last two or three years. Mr. Beck's labours among the Dutch inhabitants of the town, as well as among the slaves, have been crowned with the blessing of the Almighty. Their large chapel is often too small to contain the congregation."

Mr. Evans mentions the baptism of seven persons, one of whom, a female slave, has since died. After some account of her earnest exhortations to her children, he says, "It would far exceed the limits of a letter to write all, or even half of the precious words which she spoke. Some irreligious person was heard to say that *Lea Elizabeth* (for that was her name) must certainly be in happiness, for it was like a little heaven upon earth to be near her, particularly in her last illness. A more delightful scene can scarcely be conceived, than that which her appearance presented to our view—a poor and completely worn out slave, without any of the pomps and vanities of this world about her, sitting or lying upon her mattress; yet, at the same time, an heir of an everlasting kingdom, and beginning those joys which shall never cease, and about to participate in that glory which shall never fade away.

"One day she said, 'Yes, yes, I am but a slave on earth, but I have a good hope, through grace, that I have been made free indeed, through the blood of the Lamb, and that hereafter I shall sit with my blessed and glorious Redeemer in his heavenly kingdom, never to be separated.' I was quite astonished at the progress she had made in the knowledge of divine things, and so were all who heard her."

DOMESTIC.

CHICKASAW MISSION.

A mission to the Chickasaw Indians has been established at

Monroe, under the direction of the Missionary Society of the South Carolina. The Rev. Stuart, the principal minister at the station, went there in 1821. He has been much aided in his progress by the necessary aid, but the prospects are more auspicious. A census lately taken among the native Chickasaws and in his journal Mr. Stuart marks, that

The whole number of now in the limits of this including whites, blacks, Choctaws, cannot be less than 5000 souls. Let the eye of imagination view this vast multitude scattered over a country more than a hundred miles in extent, ignorant, wretched, degraded, and can it refrain dropping a sympathetic tear their miseries? To extend the people the means of instruction and to bring them within the influence of civilization, is a work of immense magnitude. To this and important object show united efforts of Christians directed: and in order to effect more establishments must be erected, or more pious, and indefatigable missionaries must embark, and the efforts of the friends of missions be increased. O when will the barren wilderness become a fruitful field! May He in whose are the hearts of all flesh, forth a spirit of liberality, and to the importance of every attempt to erect the dard of our divine Redeemer in the heathen lands.

After paying the national usual quota, there was a surplus of \$1300, occasioned by deaths, removals, and fines. On this for a violation of a law, against the importation of slaves and liquors. The agent, in the most earnest endeavours with the floor of the platform, was at their children. They tremble with silent contempt, a silver case. The most enlightened and best among them are not exempted from some suspicions respecting the project of missionary establishments by the Select. These suspicions are to be traced to the influence of the throne of Grace was bordering on the Indian's fervent and animal, who are generally the Rev. Dr. Baldwin to the cause.

Dark as this picture is, that, according to the ear, of Mr. Stuart, the blossom as a rose, soon excited in favour of cause at this establishment induced the society to send money; and on the 2nd of February, Messrs. Turner, Wilson, set out from Atlanta with their families for this. Two young men from Philadelphia, on which a mounted themselves as candidates this place, and a meeting Board has been called to on the application.

Thirty-one arks and two loads arrived at Philadelphia last, from Schuyler, distance by water of hundred miles. The four which has ev portance has been received Europe during the past year, was reported in Amsterdam, first of April, that Russia had declared war against Turkey, based on the border rumour seems altogether plausible. An early arrival from land will, perhaps, settle the agitated subject.

Ireland remains in a state. Fifteen men have been pally convicted in the Limerick, and one in the One of the fifteen has been ted, and the remainder, Philadelphia it has in says, will inevitably suffer in the city, has been respited.

From Rio de Janeiro that the troops, amounting to 1200 men, who had been some time ago from Rio Grande, by order of the were compelled about the February to embark for Considerable opposition was fested, by both officers and to leave their post, and should be relieved by others from Portugal, but a frigate sloop of war, with a land several thousand men, them with destruction, and to depart, and quiet stored. No foreign troops present in Rio, and all appear to be warmly attached each other and to the Africa.—The boats of the fish frigate *Iphigenia*, a good land, and out of the harbour of the night, a Portuguese belonging to St. Jago, slaves on board, ready to morning. One Portuguese and two Spanish schooner been captured by the Thistle, (loading slaves) Ponges, and ordered for Leone. A new governor had just arrived at Senep

FOREIGN.

No intelligence of Europe during the past year, was reported in Amsterdam, first of April, that Russia had declared war against Turkey, based on the border rumour seems altogether plausible. An early arrival from land will, perhaps, settle the agitated subject.

Ireland remains in a state. Fifteen men have been pally convicted in the Limerick, and one in the One of the fifteen has been ted, and the remainder, Philadelphia it has in says, will inevitably suffer in the city, has been respited.

From Rio de Janeiro that the troops, amounting to 1200 men, who had been some time ago from Rio Grande, by order of the were compelled about the February to embark for Considerable opposition was fested, by both officers and to leave their post, and should be relieved by others from Portugal, but a frigate sloop of war, with a land several thousand men, them with destruction, and to depart, and quiet stored. No foreign troops present in Rio, and all appear to be warmly attached each other and to the Africa.—The boats of the fish frigate *Iphigenia*, a good land, and out of the harbour of the night, a Portuguese belonging to St. Jago, slaves on board, ready to morning. One Portuguese and two Spanish schooner been captured by the Thistle, (loading slaves) Ponges, and ordered for Leone. A new governor had just arrived at Senep

MISCELLANEOUS.

Great.—Captain Down 1200 men, who had been some time ago from Rio Grande, by order of the were compelled about the February to embark for Considerable opposition was fested, by both officers and to leave their post, and should be relieved by others from Portugal, but a frigate sloop of war, with a land several thousand men, them with destruction, and to depart, and quiet stored. No foreign troops present in Rio, and all appear to be warmly attached each other and to the Africa.—The boats of the fish frigate *Iphigenia*, a good land, and out of the harbour of the night, a Portuguese belonging to St. Jago, slaves on board, ready to morning. One Portuguese and two Spanish schooner been captured by the Thistle, (loading slaves) Ponges, and ordered for Leone. A new governor had just arrived at Senep

POETRY.

FROM THE RHODE ISLAND AMERICAN.
The following beautiful lines on the Yellow Violet, are taken from a volume of Poems by William Cullen Bryant:

When beech-buds begin to swell,
And woods the blue-bird's warble know,
The yellow violet's modest bell
Peeps from the last year's leaves below.
Ere russet fields their green resume,
Sweet flower! I love in forest bare,
To meet thee, when thy faint perfume
Alone is in the virgin air.
Of all her train, the hands of spring
First plant thee in the wat'ry mould;
And I have seen thee blossoming
Beside the snow-bank's edges cold.
Thy parent Sun, who bade thee view
Pale skies, and chilling moisture sip,
Has bathed thee in his own bright hue,
And streaked with jet thy glowing lip.

FROM THE NEW MONTHLY MAGAZINE.

DINGE FOR MUNGO PARE,
The celebrated traveller, who is supposed
to have been drowned in the river Ni-
ger, while engaged in exploring the
interior of Africa.
Hope no more—in peace he sleepeth—
All his pains and toils are o'er;
'Tis thine eye alone that weepeth,
His is closed to open no more.
Behold gain'd that unknown river;
He hath found a hero's grave:
There his head in peace for ever,
Rests beneath the dashing wave.
We like him our barks are guiding
Swiftly to an unknown shore,
Here, we know, is no abiding,
There, is rest for evermore:
Pilot, through this mighty ocean!
Lord of earth, and air, and sea!
Thou canst still the wild wave's motion,
All our hopes are fix'd on thee!

MISCELLANY.

INDIFFERENCE IN MATTERS OF RELIGION.

By the Abbe de la Mennais.—Translated from the French.

In the history of Christianity, nations commence and end—they pass with their customs, their laws, their opinions, their sciences; one doctrine only remains always believed, notwithstanding the interest which the passions have not to believe it; always immovable in the midst of this rapid and perpetual movement; always attacked and always justified, always sheltered from the changes, which centuries bring upon the most solid institutions—the most accredited systems; always the more astonishing and the more admired, in proportion as it is the more examined; the consolation of the poor, and the sweetest hope of the rich; the axis of the people, and the restraint of kings; the rule of the power which it moderates, and of the obedience which it sanctifies; the great charter of humanity, where eternal justice, not willing that even crime should be without hope and without protection, stipulates for mercy in favour of repentance; a doctrine as humble as it is profound, as simple as it is high and magnificent; a doctrine which subjugates the most powerful genius by its sublimity, and proportions itself by the clearness of its light to the most feeble intellect—in fine, an indestructible doctrine, which resists every thing, triumphs over every thing—over violence and contempt, over sophisms and scaffolds, and powerful in its antiquity, its victorious evidences and its benefits, seems to reign over the human mind by right of birth, of conquest and of love.

Such is the religion, which some men have chosen to make the object of their indifference. What Bossuet, Pascal, Fenelon, Descartes, Newton, Leibnitz, Euler, believed after the most attentive examination, what was the continual subject of their meditations, is not judged worthy of a moment's thought. In despising Christianity without understanding it, they think to raise themselves above all the genius and virtue, which has appeared on the earth, during eighteen centuries, and absurdly proud of a careless disdain for the truth, whatever it be, they are inflated because they keep up a neutrality of ignorance between the doctrine which produced Vincent de Paul and that which produced Marat.

Whether God exists or not, whether to this short life succeeds a life that is lasting, whether the only duty is to follow our wishes, or whether we ought to regulate them by a fixed and divine law; we wish to know every thing, these things excepted. Men are agreed that every thing interests them except their eternal fate. They have not, say they, time to think of it; but they have abundance of leisure, when the question is about satisfying the most frivolous fantasy. They have time for business—time for pleasures—and they have not time to examine whether there be a heaven or a hell. They have time to instruct themselves in the most vain trifles of this world, where they only pass a day; and they have not time enough to assure themselves whether there exist another

world, which they must, whether happy or miserable, inherit eternally. They have time to take care of a body, which is about to dissolve, and none to inform themselves, whether it encloses an immortal soul. They have time to go far to convince their eyes of the existence of a rare animal, a curious plant, and they have none to convince their reason of the existence of God. Inconceivable blindness! And who will not exclaim with Bossuet: What! is the charm of sense so strong that we can foresee nothing?

We have seen convicts laugh, dance upon the scaffold, but the death which they braved was inevitable, nothing could save them from it. In the invincible necessity of dying, they strove against nature, and found a sort of brutal consolation in astonishing the eyes of the people by the sight of a gaity more frightful than the anguish of fear and the agony of despair. But that a man, uncertain whether his head is not about to fall in a few hours under the axe of the executioner, and certain of saving it, if he will only convince himself of the reality of the danger which menaces him, should remain in repose in this terrific doubt, and prefer before life, some moments of pleasure, or even of listlessness, which a shocking and disgraceful punishment is to terminate; this is what we have never seen, this is what we can never see.

FROM DWIGHT'S THEOLOGY.

ATHEISM.

All of them, (alluding to the heavenly bodies) in his opinion, (the atheist's) owe their being to fate, accident, or the blind action of stupid matter. They exist for no end, and accomplish none. They spring from no wisdom, and display none. They are, therefore, what they would have been, had they been made and moved by an Intelligent Cause, without any purpose or design in their creation; a vast apparatus of splendour and magnificence, assembled together for nothing; an immense show, in which nothing was intended, and from which nothing can be gained. The mind, in surveying them, asks instinctively, and irresistibly, how came this train of wonders into being? and is answered with nothing but perplexity and folly, doubt and despair. In the same manner it inquires, of what use will this mighty assemblage of worlds and their furniture prove? The only reply is, of none. All, with their motions, furniture, and inhabitants, are the result and under the control of that iron-handed necessity which exists in the blind operations of unconscious matter, that gloomy Fate of the Heathens, to which they suddenly submitted, because they deemed it inevitable; and which, while it showered calamities in abundance, cut off every hope, and every effort, for the attainment of deliverance. To the wretch, whose mind is effectually imbued with this scheme of things, the universe is changed into a vast prison, where himself and his companions are confined by bolts and bars forged by the hand of blind, immovable and irresistible destiny; where no heart is found to pity their sufferings, and no hand to lend relief; where no eye looks with sympathy, and no ear listens with tenderness; where the walls reach to heaven, and are hung with clouds at midnight; and where every effort to escape conducts the miserable tenant only to the sullen cavern of despair.

FROM CHALMERS' DISCOURSES.

RESIGNATION.

He who feels as he ought, will bear with cheerfulness all that the Saviour prescribes, when he thinks how much it is for him that the Saviour has borne. We speak not of his poverty all the time that he lived upon earth.—We speak not of those years when, a homeless wanderer in an unthankful world, he had not where to lay his head. We speak not of the meek and uncomplaining sufferance with which he met the many ills that oppressed the tenor of his mortal existence. But we speak of that awful burden which crushed and overwhelmed its termination. We speak of that season of the hour and the power of darkness, when it pleased the Lord to bruise him, and to make his soul an offering for sin. To estimate aright the endurance of him who himself bore our infirmities, would we ask of any individual to recollect some deep and awful period of abandonment in his own history—when that countenance which at one time beamed and brightened upon him from above, was mantled in thickest darkness—when the iron of remorse entered into his soul—and laid on a bed of torture, he was made, to behold the evil of sin, and to taste of its sufferings. Let him look back, if he can, on this conflict of many agitations, and then figure the whole of this mental wretchedness to be borne off by the ministers of vengeance into hell, and stretched out unto eternity. And

if, on the great day of expiation, a full atonement was rendered, and all that should have fallen upon us was placed upon the head of the sacrifice—let him hence compute the weight and the awfulness of those sorrows which were carried by him on whom the chastisement of our peace was laid, and who poured out his soul unto the death for us. If ever a sinner, under such a visitation, shall again emerge into peace and joy in believing—if he ever shall again find his way to that fountain which is opened in the house of Judah—if he shall recover once more that sunshine of the soul, which, on the days that are past, disclosed to him the beauties of holiness here, and the glories of heaven hereafter—if ever he shall hear with effect, in this world, that voice from the mercy-seat, which still proclaims a welcome to the chief of sinners, and beckons him afresh to reconciliation—O! how gladly then should he bear throughout the remainder of his days, the whole authority of the Lord who bought him; and bind for ever to his own person that yoke of the Saviour which is easy, and that burden which is light.

MISS M'CREA.

FROM THE NEW YORK STATESMAN.

"Lucinda's fate!—the tale ye nations hear,
Eternal ages, tell it with a tear!"

The remains of this interesting and unfortunate young lady, who was massacred by the Indians in the campaign of 1777, have lately been disinterred by an association of young gentlemen of Washington county, and deposited in the church yard at Fort Edward, in the presence of a crowd of spectators. Her bones were found to be little decomposed, and the marks of the tomahawk are said to have been still visible upon her skull. Altho' the removal of her ashes was undoubtedly intended as a mark of respect, we cannot but think it manifested a want of taste. The spot where she slept was romantic, sequestered, and charming, and its scenery harmonized with the story of her misfortunes. It is thus described in Silliman's Tour to Quebec:

"This beautiful spring, (where she fell) which still flows limpid and cool, from a bank near the road side, and this fatal tree (to which she was tied) we saw. The tree, which is a large and ancient pine, 'fit for the mast of some tall admiral,' is wounded in many places by the balls of the whites fired at the Indians; they have been dug out as far as could be reached, but others still remain in the ancient tree, which seems a striking emblem of wounded innocence, and the trunk twisted off at a considerable elevation by some violent wind, that has left only a few mutilated branches, is a happy, although a painful memorial of the fate of Jenne M'Crea. Her name is inscribed on the tree, with the date 1777, and no traveller passes this spot, without spending a plaintive moment in contemplating the untimely fate of youth and loveliness."

Our readers will find the story well told in the work from which the above is an extract; also in the sixth book of the Columbiad, and in Marshall's Life of Washington.

FROM THE BALTIMORE MORNING CHRONICLE.

FLOATING AGRICULTURE.

Delos, the birth place of Apollo, was stated to have been a floating island. Mexico, a country with which we shall shortly be better acquainted, presents us with such phenomena. The city exhibits this wonderful spectacle. The natives take the roots of marsh plants, bushes, and other light materials, and form a sort of lattice work by twisting them firmly together. Having finished this platform, they spread upon the surface the mud which they draw from the bottom of the lake; they are commonly made in a quadrangular shape, 8 rods long and three wide, elevated to the height of a foot from the surface of the water. On these they cultivate every species of flower and the garden herbs. Every day of the year, at sunrise, innumerable boats are seen loaded with the productions of these floating gardens arriving at Mexico. In the largest are found small trees and cabins of light workmanship for the owner. When he wishes to change his neighborhood, the owner and his friends take to their boats, and tow away the real estate to any part of the lake he thinks proper. These gardens are places of delightful recreation—moving masses of bloom and beauty, and song and fragrance.

Groundless Envy.

Spiritual gifts are for the common benefit of Christians. It is as unreasonable for a believer to envy, or grieve at the gifts or graces which a brother possesses for his good, as it would be for a working smith, with a weak arm, to fall out with his shopmate who strikes the iron for him.

LITERARY.

THE FORTUNES OF NIGEL,
By the Author of Waverley.
Extract of a letter from London.

"The present novel is the most interesting the author has written since Ivanhoe: it is equal, if not superior, to that most admired and celebrated production. The scene is chiefly in London, during the time of James I. and the work embraces some delightful particulars of that very interesting period."

Mr. John Wood, son-in-law to Mr. Birkbeck, has sent to England, for publication, "A Two Years' Residence in the Settlement in the English Prairie, in the Illinois country, United States; with an account of its Animal and Vegetable Productions, Agriculture, &c. &c. A description of the principal Towns, Villages, &c. &c. with the habits and customs of the Back woodsmen."

THE SPI.

We understand that a third edition of "THE SPI," the most interesting novel that has ever been produced in America, has been put to press in New York. In three weeks after the second edition was published, its proceeds enabled the New York bookseller to pay one thousand dollars to its author. By the first edition, we presume, he realized an equal sum. We rejoice to see American literary talents thus rewarded, and have no doubt that in a few years our soil will be as productive of books as that of any country in Europe.

FROM THE LITERARY AND EVANGELICAL MAGAZINE.

LITERARY NOTICES.

We are happy to learn that a strong literary spirit prevails in our Theological Seminaries to the North. This remark applies particularly to Andover. We learn from a correspondent that Ernest's *Institutio Interpretis*, translated by professor Stuart, with copious notes by the translator, has just come from the press; that *Gesenius's Hebrew Lexicon*, translated by Mr. Gibbs, is in the press; and that the *Archæologia Biblica* of the celebrated orientalist Jahn, and *Bellarman's Biblical Geography*, are translating by some of the students in the institution, under the superintendence of professor Stuart, and are nearly ready for the press.

Proposals have been issued by Bedlington & Hall, of Boston, for publishing two very important works, *The Sacred and Profane History of the world connected*, by Samuel Shuckford, D. D. revised, corrected and improved by James Creighton, B. A. and *Commentaries on the affairs of the Christians, before the time of Constantine the Great*, by Mosheim, translated by Vidal.

We learn that Mr. N. Elliott, of Catskill, will soon publish eleven books of the *Iliad*, from the text of the celebrated edition of Professor Heyne, of Göttingen; with a selection of notes from Heyne and others, intended for the use of the Colleges and schools of our country. It is published with the approbation of the gentlemen connected with Harvard University and Yale College; and will, we are informed, be adopted for use in those seminaries, and in several others. It is printed on the new and beautiful Greek type of the Codman press, belonging to the Theological Seminary at Andover.

LORD BYRON'S "CAIN."

It appears by the London papers, says the *N. Y. Com. Advertiser*, that the drama of "Cain," from the pen of Lord Byron, has been pirated by the noted radical Benbow, who is endeavouring to raise money out of it by circulating a cheap edition. Mr. Murray, the proprietor and publisher of Byron's pieces, applied to the Lord Chancellor for an injunction against Benbow's copy, to which the latter did not offer any opposition. The Chancellor, however, after perusing the work, declined interfering, on the ground that it inculcated principles hostile to the Christian religion, which was part of the law of the land; that the Court of Chancery was not armed with a criminal jurisdiction to punish offences of that nature; neither was it called upon to interpose its civil jurisdiction in the protection of works of such a character. After his lordship had given this opinion, the copy of "Cain" which had been handed up to the bench for his perusal, was tendered to the counsel for Mr. Murray, who observed, that after what his lordship had said, he was afraid to claim a property in the book. On which the Lord Chancellor replied, "I know I have no wish to claim a property in it, I assure you."

ADVERTISEMENTS.

THE
Latter Day Luminary,
NEW SERIES;

By a Committee of the Board of Managers of the General Convention of the Baptist Denomination in the United States.

Contents of No. V.

COMMUNICATIONS.

Retrospect of Missions—No. V.
Address of the Rev. O. C. Comstock, Piedmont.
Criticism on Acts ii. 41.
Advantages of the Printed Scriptures.
Anecdote of a Sunday School Boy.
Love to God and our Neighbour.

MISSIONARY INTELLIGENCE.

Foreign.

African Missions.
London Missionary Society.
United Brethren.
Church Missionary Society.
Wesleyan Missions.
Calcutta.
Native Female Education.
Missionary Prayer Meeting.
Mahomedan Objections to the Gospel.
Death of Mrs. Johns.
Instances of success in preaching the Gospel.
Moorsheadabad.
Calcutta.
Testimony to the late pleasing events at Otaheite.
Obstinacy and blindness of the Brahmins.
Palestine Mission.

Domestic.

Cause of the Jews.
Miscellaneous.
Power of Prayer.
Sol, Ia, mi, fa.
Opinions of ancient philosophers.
Indian languages.
Deep stain of sin.
A lively hope.
Annals of Moravianism.
Rev. Mr. Ward.

REVIVALS, &c.

Letter from Weathersfield, (Conn.) Philadelphia Presbytery.

ORDINATION.

Rev. Wm. Moore.

OBITUARY.

Mrs. Carey.
Mrs. Morrison.

POETRY.

A Psalm of David.
The Happy Surrender.

TERMS.

This work, from the first of January, 1822, will be published monthly, the first Saturday in each month, at Two Dollars a year, if paid in advance, or before the delivery of the fourth number; Three Dollars, if not paid till the close of the year.

Those who become responsible for 5 copies, shall have a sixth, gratis.
It will be delivered to subscribers in Washington and Georgetown, on the day of publication. To others it will be forwarded by mail, or otherwise, as they may direct, without delay.
No subscription will be taken for less than a year; and subscribers will be understood to continue, unless seasonable notice shall be given to the contrary.

Communications, post paid, addressed to Anderson & Meehan, Columbian Office, Washington City, will receive immediate attention.

Profits sacred to the cause of Missions.

Dr. Staughton's Address.

FOR SALE AT THE COLUMBIAN OFFICE, AND BY DAVIS AND FORCE,

THE ADDRESS

Delivered at the
Opening of the Columbian College,
9th January, 1822.

By the Rev. Dr. William Staughton,
President of the Institution;

Price 25 cents—and a liberal deduction for larger quantities.
Feb 2—

New Spring Goods.

CLEMENT T. COOTE is now receiving from Philadelphia his recent purchases, comprising a select variety of rich Fancy Articles, and an excellent assortment of British, India, French, and Domestic, Seasonable Goods, which he will sell cheap. Amongst them are the following:

Rich Levantines
Gros de Naples
Figured Silks, very rich
Black and white figured, and plain Satins
Black, striped and coloured Florences
Figured and fancy striped Gauzes
Zelia Handkerchiefs and Scarfs
Plaid and figured Handkerchiefs
Canton Crapes
Transparent white Velvet
Gimp Trimmings
Crimped and plain Italian Grapes
Cambric, Jaconet, Book, and Mull
Muslins
Fancy Muslins and Gingham
Gingham and Muslin Robes
Silk Suspenders and Elastic Garters
Blue and yellow Nankeens
Cambric Prints, new style
Valencia and Marseilles Vesting
Independent Handkerchiefs
Gentlemen's Leghorn Hats
Thread Lace and Edgings
Figured and plain Patent Net
Ribbons, a superb assortment
Children's, misses' and ladies' Shoes full assortment
Black Denmark Satin and Prunelle Slippers
Misses' Gimp Bonnets
Handsome Gimp Bands
Wilmington and Oxford Stripes
Printed Furniture Calicoes
Calicoes and Shawls
Brown and bleached Shirting and Sheetings
Plaid, Stripes, and Chambrays
Fancy Reticules
3-4 and 4-4 Checks
ap 27—tf.

Fuller's Works

Uniform Edition.

THE first Vol. of this work, the public in two editions, 12mo. corresponding in style and cation with the two editions of the Author's life. The volumes have been received of the edition, now printing in England, the publisher regrets to say, that the subscription is not sufficient to defray the expenses of the American edition of the work.

He hopes this suggestion will enable him to proceed in the publication of the work, as fast as the copies of the first Theological Work in the labour for support in the great and generous people.

The work will be comprised in volumes 8vo. besides the Memoirs will be delivered to subscribers dollars a volume, in good style and handsomely lettered. Sent by mail, by Lincoln & Edmunds—John Sayre, New York—Jewett, Baltimore—and Anderson, Washington City.
mar. 2—tf.

Ward's View

FOR SALE, a few copies of the History, Literature, and Geography of THE HINDOOS: including a minute description of their Manners, Customs, and translations of their principal Works; in two volumes. Wm. Ward, Missionary at Serampore, the 2d edition, carefully and greatly improved. Inquire of Woodward, Bookseller, Philadelphia (the N. E. corner of Market and Second street of said city; or at this office, Feb. 2—tf.

DR. R. SMETHER

DENTIST,

RESPECTFULLY informs the professional services, that he has removed from his late residence on Pennsylvania Avenue to the next house on De Kaff's Printing Office, on the Avenue, fronting the Centre Market near the office of the National Bank, where he may be consulted on all days, Sundays excepted, from 9 A. M. to 6 P. M.
mar 2—tf

DRUGS,

Medicines, Dye Stuffs, &c.

JOHN DUCKWORTH has received from New York and Philadelphia, a fresh supply of Drugs, Medicines, &c. Also, a general assortment of Fancy articles, viz.
Walking Canes,
Hats, Hair, Cloth, Teeth and other Razors and Razor Strops,
Pomade in jars and rolls,
Antique Oil, Cologne Water,
Soaps, Wash Balls,
French Playing Cards,
Dressing and Fine Teeth Combs,
Charcoal and Coral Teeth Powders,
Soda Powders,
Hudson's best Japan Blacking,
Also, Miller's Cough Drops, recommended for Consumption, &c. &c.
Congress Spring Water, &c.
Feb. 2—9t.

REMOVAL

JOSEPH GIBSON has the pleasure of informing his friends, that he has removed his Grocery Store from town to Washington City, on Pennsylvania Avenue, adjoining the site of the Old Theatre, where he has on hand, and intends to keep a large assortment of Groceries and provisions, consisting principally of the mentioned articles, viz.

Imperial, Hyson, Young Hyson, Souchong Tea,
Coffee and Chocolate,
Loaf, Lump, and Brown Sugar,
Cogniac Brandy, (old and new),
Peach do.
Holland Gin, Common do.
Whisky, Jamaica Spirits,
Madrera, Lisbon, and Tenebrillo,
Allspice, Pepper, Starch, &c.
Fig Blue, Indigo,
Mould, Dye, and Spermaceti,
Yellow, White, and Brown Soap.

He likewise has on hand, and is keeping for sale,
Printing Paper, Cardboard,
Writing do. of every kind,
Blank Ledgers, Journals, Day Books,
Quills, Sealing Wax, Wadings, Knives, Counting-house Books, Tapes, Lead Pencils, &c. &c. With every article of Stationery line. All of which he will sell at small profits for cash.
J. G. wishing to close his old establishment in Georgetown, requests that he be indebted to him to make payment, as it is entirely out of his power to grant any longer indulgence.
mar 9—tf.

To Let,

TWO three-story BRICK houses on Greenleaf's Point, adjoining the residence of Commodore Rodgers, are as pleasantly situated in this city, commanding a view of the Potomac, and a delightful residence for a large family. Spacious coach stables are attached to them, the door is a pump of excellent water, and to a good tenant, the terms are very moderate. Inquire at this office, Feb. 16—tf.

PRINTING

OF EVERY DESCRIPTION.
NEATLY EXECUTED.
AT THE COLUMBIAN OFFICE.